

For indeed, all truth has a tendency dangerous to the present constitution of society, and though it be safe, haply a prosperous thing, to announce it when

and men are unshackled of custom and
 convention, and borne along as it were beyond
 themselves by the blind workings of a coming revo-
 lution, when they have once nursed
 hardened into forms, ceremonies, and
 becomes a gaseous and despised office to preach
 again that gospel which shall now immigitably drive
 them forth from this new system of their own con-
 science, as before it emboldened them by its large
 offers of a promised land to exile themselves from
 the land of their birth. A new era is dawning. A
 splendid thing, truly, and more terrible even than
 the present in the money-market, to smooth respectabil-
 ity, comfortably housed in an order of affairs that
 has stained quiet security, and worldly prosperity
 by a compromise with evil,—is a man with a con-
 science that will not bow to the golden rule, and
 the prospering turn disbelieving eyes. How
 does the conscience, caloused with the unpercep-
 tible attritions of wealth and station, grow sensitive
 once more, and wither with ill-concealed agony at
 the approach of this virtuous soul? And in this atti-
 tude of the mind, the great Abolitionists, the Aboli-
 tionists, and the possessors of power, place and for-
 tune in the United States.

If men have once become the victims of truth,
 Occasions are thrust upon them for making a home
 application of it; for, where the conscience of an
 entire nation has been compressed within the bur-
 den of a single zeal, and becoming a concentrated
 in proportion to the narrowness of its penetration
 Nor, if we must allow a sacred reverence gen-
 eral mind, which is called public opinion, and which
 is truly but the exponent of the errors, the preju-
 dices, and the selfishness of the people, the
 wise workings of history fail to mark the potent
 workings of another influence, which radiates from
 the spirits of those who are before their age, and
 which makes the world conscious, against its will
 that the great thought of none solitary and perhaps
 despised mind is drawing silently into league with
 the great and solemn truth of the human nature
 in the souls of men—whatever human nature has
 not forgotten its august destiny—to make war upon
 the corruption of the time. The whole force of

Abolition opinion in America presents its front to the Abolition movement; but this other and mightier, though less palpable, element of man's progress is the moral sense, the sense of right and wrong, the political aspirant in the midst of the fine frenzy of this Fourth of July oration; and which makes the rich cotton-manufacturer hear the rattle of fetters in the clinking of his high-heaped gold.

Of this truth, the people of the Free States are becoming more and more fully convinced, and, instead of a slow-gleam being convinced that the moral sense is retreating behind what are singularly enough called the sacred compromises of the Constitution, and throwing dust in the too inquisitive eyes of conscience, by shifting all present guilt from their own shoulders to the broad and patient ones of their original fathers, they are becoming more and more convinced that a country, also, can never be a thing by itself, but must be made up of the private religions of its several citizens, the Church cannot rise higher (especially where, as in America, it is nowhere established by law, but depends on the popular favor for support) than the morality of its members, of which it is composed. And Christianity, therefore, never wants a convenient interpretation, which fits it to the exact measure of the inclination of its professors. In attacking slavery, therefore, it was not long before the Abolitionists found a deadly opponent in the Church as well as in the State. If any position into which the truth of the matter were more clearly brought, unfortunately, this was so; for it enabled their adversaries also to ensnare themselves with a very good counterfeit of principle, and to cry out against them as the enemies of all religious institutions; defended, as Milton once said, the gods of their bellies, and thus actually changing the issue of the controversy to a point in which the popular feeling could sustain them without the trouble of inquiry, and ingeniously making a pretence of religion as a stumbling-block in the way of conscience.

In future articles, we shall go more into particular details of the various united facts to which we have just a depth of political and moral degradation the despotism of slavery in America has reduced a nation, the principles of whose government, if rightly

herried out, might have raised it to an unexampled height of virtue and prosperity. *B. J. A. R.*

From the Christian Citizen.

INTERPRETED CORRESPONDENCE.

DEAR COUSIN JOE:

I am glad to hear you are going to England, (and I only wish I could go with you) though I don't suppose I shall ever shall go so far from home. This is newsway and business keeps me tremendous busy. But I want you should remember one thing, and that is this: when you get there, be sure and write down all that you see, that looks rather black against Johnny Bull, or looks like oppression. Don't they keep all the slaves in the world? Don't they keep negro slavery, and telling us we have got no freedom, because we have got so many slaves, and don't we want something stronger to throw back to 'em, when they talk to us in that fashion? There is an English chap here that is always telling about of English "deeds" and "doings" all come out of his mouth. You must write me a long letter, and fill it thick full of all you can find of the poverty, misery, degradation, &c., of the people of England, so that I can stop his mouth; then you see, if he says negro slavery, I will say white slavery, and so of the wrong there, and the wrong here, we can kind of enjoy, belabor, and make fun of all come out of his mouth. And if you can find them a little worse than you or I think they are, don't forget to put it all down in your letter to me, for it will make our side appear all the better; for you know that we deserve a good many of the drubbing we are receiving, and unless we can get credit for ourselves, running around, and bragging down, we shan't get along. I don't want to be able to keep our place at the very top tip of all creation.

The fact is, there is a monstrous sight of humbug in all the bluster we make about our freedom, our glorious land of liberty; popular institutions, and all that sort of thing; but then you know it, and I don't do to say so; we must fling up our hats and huzzas for our side, and act kind of patriotic, if we don't feel so, and we must help bolster up our iniquities with all the old broken fragments of persecution and oppression we can find elsewhere, and then we shall be able to keep our place at the very top tip of all creation. I don't forget what I tell you

and when you get back, you will have the credit of having done the country a great deal of good by showing up how much worse other people are than we ourselves, and

**I remain your loving Cousin,
EZEKIEL HUMPHREY, Jr.**

Abby Kelley Foster has been lecturing in Cleveland, Ohio. The Cleveland American says—

One of the most thrilling and impressive passages to which we ever listened, was uttered by Mrs. Foster, Saturday afternoon—when, after an able exposition of the unreasonableness and wickedness of the prejudice in this country against the colored people, she expressed her sympathy with the wrongs and struggles of every class in every country, and her determination to go up to the judgment in company with the oppressed, instead of the oppressor. An involuntary "O well I," responded from many a heart in that great assembly.

From the Belfast News-Letter.

BELFAST ANTI-SLAVERY SOCIETY.

On Tuesday evening, a very numerous and respectable public meeting was held in the Independent Meeting-House, Donegal-street, in furtherance of the objects of the above-named Association. The interest attaching to this meeting was greatly enhanced by a previous announcement, circulated by placards, that Mr. FREDERICK DOUGLASS (who has returned to Belfast from England, where he has been, on his great mission, for a fortnight) would address the meeting. At half-past 7, although the admission was not gratuitous, the meeting-house was crowded to excess, not a spare seat attainable. The platform was occupied by a large number of the clergy of the town, and of the influential laity who have evinced so creditable an interest in the abolition of slavery in the United States. The meeting having been constituted in the customary manner.

The chair was taken by James Gibson, Esq., amidst loud cheering. After making some pertinent introductory remarks, he introduced Mr. Douglass to the meeting.

Mr. DOUGLASS was received with loud plaudits. He spoke as follows:—Ladies and gentlemen, one of the most painful duties I have been called upon to perform in the advocacy of the Abolition of Slavery, has been to expose the corruption and sinful position of the American Churches with regard to that question. That was almost the only duty which, when I commenced the advocacy of this cause, I felt inclined to shrink from. Really, any attempt to expose the inconsistencies of the religious organizations of our land is the most painful undertaking. I had always looked upon these churches as possessing, in a superlative degree, the love of virtue and of justice—the love of humanity—the love of God. I had not supposed that they were capable of descending to the low and mean act of upbraiding and smothering, by which millions of people have been deprived of every right and privilege which they ought to enjoy. (Hear, hear.) In examining into the character of these churches, I was led to see, that unless the deeds of these ministers were made known—unless the light of truth should be permitted to shine into their dark recesses—there will be forever a sink of iniquity in the world. The only way of purifying our church from the deep damnation into which she was plunging, was to expose her deeds to the light. But, in exposing these deeds, I do not wish to place myself in the position of an enemy. Let no man rank me among the enemies of the church, or of religion, because I dare to remove the mask from her face, to expose the corruptions of the Congregational Church of America. This was a noble act, which identifies that Rev. gentleman with the friends of truth. It displayed a consciousness of innocence on his part, or, at least, an openness and a magnanimity, that are ever associated with innocence—(hear, hear)—and a willingness for self-examination which displayed innocence. You now, ladies and gentlemen, are to be examined, and searched, and tried. (Hear, hear, hear.) This is its language. You never hear it crying, 'Rocky, cover us; and Mountains, on us fall, and hide us from the face of Truth and Justice!' This is the language of guilt—of those who are conscious of being in the wrong, and who are hiding their faces behind some 'important engagement' (Hear, and laughter.) It never does any such thing as this. It rushes forth to be seen. Its element is the light. It opens its own eyes, and is willing to have the eyes of the world opened on itself. It is glorious, and I love it. The nature of guilt was never so fully exposed as in a few words, than by the Blessed Redeemer, when he said, 'It hath the light, neither cometh to the light lest its deeds be revealed.' Eighteen hundred years ago, as it is now, was the reason obvious—because God looks on sin with no degree of tolerance; and truth will not hold the guilty, who, in the light of the nineteenth century, uphold American Slavery, in any shape or form whatever. (Cheers.)

Before entering on the subject of my discourse at large, I beg to say a few words as to my position among you. One among the many means taken to destroy the influence of these leaders of the church, is to circulate a suspicion, that I am not a really sincere person—that my character is not good. 'He may be an impostor,' has been the word. I am not an impostor. If those who insinuate that I am one can prove it, I shall be as ready as any one to give way. Besides, I would inform this audience, that the story that I am here without credentials is absolutely false. I have a quantity of testimonials you may depend upon. The most distinguished of these have been in Ireland four months, and have delivered upwards of fifty lectures in different parts of the country, and it was not until I reached Belfast, that I had been even asked for credentials. No enquiries were made of me in Dublin for I had been four years in the Abolitionists of that city for the last four years, through the American papers. They knew me, and understood me, and had heard all about me, and I had no need of showing to them even a letter of introduction. I had no need of one. But, what sensible people are in Belfast! (Laughter.) How cautious they should make a mistake! How prudent they should be in not being misled by a mere claim, but they should take into fellowship such characters as won't bear examination—especially how they receive a fugitive slave! But when the Free Church of Scotland is (hear, hear)—Well, I won't say another word about them.

One of the prevalent apologies for the American slaveholders is that the States are, or at least several of them, are such as to deprive the masters of the privilege of emancipating the slaves. This is the objection made by every apologist for Christian union with the slaveholders. My motto is, 'NO UNION WITH THE SLAVEHOLDERS.' (Cheers.) Because, I believe there can be no union between light and darkness. You cannot serve God and Mammon. Liberty can have no fellowship with slavery. But those who go for uniting with slaveholders, must always have some strong cause for their conduct. Such as this—there are, it appears, a number of good slaveholders in the States, whose hearts are so pure, that they are not being placed in such an unhappy relation to their slaves—(hear, hear)—and there are 'circumstances over which they have no control,' and so forth, and so forth. (Laughter at the droll manner in which the speaker intoned his words.) Persons situated as these slaveholders are; and so forth—(Laughter)—'cannot be held accountable for the evil, when they cannot help themselves; and their hearts are so pure, that they would very gladly get rid of it if the laws were—' and so forth. (Continued laughter.) I pronounce this apology to be a falsehood. There is not a slaveholder in any State, who may not, if he will, emancipate his slaves, by taking them across Mason's and Dixon's line, and all the apologies built upon this supposition—all the arguments founded upon it—must fall to the ground. When they presume to offer this excuse, tell them of Brisbane of South Carolina, who, when he became sensible of the guilt of holding slaves, took them to Ohio, and then went to work with his own hands, like an honest man. (Cheers.) If any other instances are required, take that of James G. Birney, who emancipated his slaves, and a hundred of others. But, besides this, there are, in fact, only two or three of the States in which it is necessary to remove the slaves which are emancipated. There are twelve States, in which the master may emancipate his slaves on the spot. They are always glad to receive emancipated slaves in New England; and even if the Northern States were not disposed to take them, their God, the British lion across the ocean in the Western hemisphere. (Cheers.) Canada is open to them, and I am sure, will not charge brother Jonathan with the expense of their keeping. So much for the story that these men cannot get rid of their slaves.

Ob, what a vast amount of reasoning it takes to uphold a bad cause. Truth needs but little argument, and no long drawn terms of logic, to establish a position. There is something in the heart which instantly responds to its voice. You feel differently when even the term slavery is mentioned, from the way you feel when the word freedom salutes your ears! Freedom! the word produces a thrill of joy even in the bosom of the slaveholder himself—in the absence of his slaves. Then the term is musical to his ear, but when it is mentioned

in the slave's presence, then is the slaveholder stung to the very quick, and he believes more like a demon than a man. Oh, yes—our hearts leap up at the very name of freedom, while we recoil with horror at the sound of slavery. We feel, then, that the slaveholder is a wrong-doer, and we know that wrong-doers do not have fellowship with the meek and lowly Jesus.

It is said, we ought not to enter into people's motives. I don't want to do so. I only want what I know. I may be told, 'Judge not, that ye be not judged.' I admit the truth of this part of scripture, but those who read it to me, should read a little further, where it is said, 'By their fruits ye shall know them.' (Cheers.) I do not judge you when you cut me, if I cry out that you hurt me. (Hear.) It is not judging the state of your soul, when I tell you, that you have done me an injury. I know that, by injuring me, you are acting contrary to Christianity; and when you tell me that there are some Christian slaveholders in the States, I tell you, as well might you talk of sober drunkards. (Laughter.) Just as if the lash in the hands of a Christian is not as injurious to my back, as it would be in the hands of a wicked man. (Hear, hear.) As far as my experience goes, I would rather suffer under the hands of the latter; and I tell you, as I have mentioned in my narrative, that next to being a slave, there is no greater calamity than being the slave of a Christian slaveholder. (Hear.) I say this from my own experience, and it is further proved by theory. There is a reason for it. When the finest, the most excellent bodies are decomposed, they become the most corrupt and offensive. So when the most excellent element is perverted to a base use, it becomes the basest and most hateful in itself—so the religious element misused, and stamped man with the image of God, when perverted, it makes him a fallen angel, and sinks him among demons. A man becomes the more cruel, the more the religious element is perverted in him. It was so with my master.

Some persons have taken offence at my saying that slaveholders become worse after their conversion, and it was thought that I was hereby injuring the cause of religion; but this is the very principle upon which Christ denounced the Scribes and Pharisees, when he said they would compass sea and land to make one proselyte, and after they had made him, he was ten times the child of hell he was before. They do make proselytes, and convert men to what they call religion, but their converts are still in the gall of bitterness, and in the bond of iniquity. Why is it, if this be not the case, that if they are woman-whippers, cradle-plunderers and man-stealers before their conversion, they are woman-whippers, cradle-plunderers and man-stealers after it—(hear, hear)—and that 'religion' is to them but an additional stimulant to re-enact these atrocious deeds? The religious slaveholder is a man from whom I have been myself happily delivered, so that I am not to be told that it is a good thing to have a 'religious' slaveholder for a master.

[Mr. Douglass continued to address the meeting, for nearly an hour further, on the subject of the Church of Scotland, in reference to American slavery, but we are obliged to curtail the reporter's notes.]

From the Lexington, Ky., True American.

THE SEDITION LAW.

It will be seen from the act of the Kentucky Legislature, in to-day's paper, that the session law has dwindled down into a very harmless affair. The act is so innocuous, that it is to be examined, and searched, and tried. (Hear, hear, hear.) This is its language. You never hear it crying, 'Rocky, cover us; and Mountains, on us fall, and hide us from the face of Truth and Justice!' This is the language of guilt—of those who are conscious of being in the wrong, and who are hiding their faces behind some 'important engagement' (Hear, and laughter.) It never does any such thing as this. It rushes forth to be seen. Its element is the light. It opens its own eyes, and is willing to have the eyes of the world opened on itself. It is glorious, and I love it. The nature of guilt was never so fully exposed as in a few words, than by the Blessed Redeemer, when he said, 'It hath the light, neither cometh to the light lest its deeds be revealed.' Eighteen hundred years ago, as it is now, was the reason obvious—because God looks on sin with no degree of tolerance; and truth will not hold the guilty, who, in the light of the nineteenth century, uphold American Slavery, in any shape or form whatever. (Cheers.)

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The following cheering Editorial Card appears in the last number of the Baltimore Standard Visitor. Surely, the Spirit of Liberty is abroad!

A CARD OF THANKS.

The Editor of the Visitor takes this opportunity to tender to Messrs. Clagett & Co. of the lower House of the Legislature of Maryland, this public expression of his thanks for their disinterested exertions in behalf of his enterprise. The accessions to his subscription list have been unusually large, of late, running as high as FORTY ONE PER CENT, besides many renewals. These come from every section of the country, and a very fair proportion of them from the city of his home. Thus it will appear that Mr. Hook has indeed proved himself a 'true prophet,' the people having determined, seemingly, that the editor, who is in such imminent danger of passing the closing years of his life in the penitentiary, on low diet, should be enabled while at large, to enjoy some of the luxuries of 'roast beef' &—ex-brother Pratt, of the DAILY ARKANS, can tell you the rest. But, 'Gentlemen of the House of Delegates,' has he not been a true prophet? He has indeed proved himself a 'true prophet,' the people having determined, seemingly, that the editor, who is in such imminent danger of passing the closing years of his life in the penitentiary, on low diet, should be enabled while at large, to enjoy some of the luxuries of 'roast beef' &—ex-brother Pratt, of the DAILY ARKANS, can tell you the rest. But, 'Gentlemen of the House of Delegates,' has he not been a true prophet? He has indeed proved himself a 'true prophet,' the people having determined, seemingly, that the editor, who is in such imminent danger of passing the closing years of his life in the penitentiary, on low diet, should be enabled while at large, to enjoy some of the luxuries of 'roast beef' &—ex-brother Pratt, of the DAILY ARKANS, can tell you the rest.

At the present rate of increase, we shall soon have by far the largest congregation in town.

CUBA.

The resolution concerning the purchase of Cuba, introduced by Mr. Levy sometime since in the Senate, has accomplished one of its objects; it has set people in Cuba to talking about the measure. The correspondent of the Public Ledger furnishes the following extract of a letter, received from a gentleman residing in the neighborhood of Havana:—

'The proposition to purchase Cuba has awakened the Havana and the people of the island regarding to the merits of the question, and induced them as one man to reflect upon a union with the U. States, at no distant day. One of Havana's principal merchants, a very intelligent old Spaniard, has been the following extract of a letter, received from a gentleman residing in the neighborhood of Havana:—

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ADDITION DAVIS, of Lynn, will lecture on Capital Punishment in the following places:
Spencer, Saturday, March 21
Leicester, Sunday, " 22
 Will come on each of the above places as that proper arrangements are made for the lectures.

WINDHAM COUNTY ANTI-SLAVERY SOCIETY.
 The annual meeting of the Windham County Anti-Slavery Society will be held in Brooklyn, on Thursday, the 26th day of March, commencing at 10 o'clock, and continuing till the day.
 Come, all ye faithful friends of the slave, to this your own, peculiar gathering. The privilege and the evident duty of attending you will all acknowledge; then faithfully fulfil your anti-slavery obligations to this country and to the meet reward.

In behalf of the Society,
GEORGE SHAW, President.
LUCIAN BURLING, Secretary.

GREAT ANTI-SLAVERY CONVENTION.
 "No Union with Slaveholders."
 There will be a County Convention of the friends of the slave held in New-Bedford, commencing on Friday the 20th, and to continue the two succeeding days. It is confidently expected that this will be the largest and most interesting meeting ever held in Bristol county. The times are portentous—the slave implores our aid. Shall he have it? Let there be one spontaneous shout—**HE SHALL, HE SHALL!** Come one, come all. Ample provision will be made for persons from out of town. The meeting will commence at half-past 10 o'clock, A. M. Place will be named in the hand-bills.

The present crisis demands that this should be the largest county convention ever held in the old Bay State. Let the teeming thousands of Bristol county rally to this Convention, and pledge their lives anew on the altar of Freedom—resolved to make a practical application of the glorious motto of the American Society—**No Union with Slaveholders!**

L. HARRIS, C. L. REYNOLDS, J. B. FILLISBURY, and Loring Moody, will be present.

On behalf of the New-Bedford A. S. Society,
SOLOMON PENETON, President.
 New-Bedford, March 11, 1846.

FAST DAY.
OLD COLONY ANTI-SLAVERY SOCIETY.
 At the last meeting of this Society, it was voted that the next quarterly meeting of the society should be held on the day of the *Annual Fast*, in April next. The Secretary, therefore, does not feel at liberty to call this meeting on the day recommended by the General Agent of the Massachusetts Anti-Slavery Society. His proposition, however, shall be attended to at this meeting.

The next quarterly meeting, therefore, of the Plymouth County A. S. Society will be held at the new Wesleyan meeting-house in Duxbury, on Fast Day, April 2, 1846, commencing at 9 o'clock, A. M.

We hope to see a large collection present. Christians and citizens of the Old Colony, how can we better observe this day, than in meeting together on this occasion, and laboring to undo the heavy burdens, and let the oppressed go free? Indeed, this is the very fast which God has chosen. To the Convention, then, and act worthy of your name and station.

H. H. BRIGHAM, Secretary.
 South Abington, March 14, 1846.

CONVENTION IN NORFOLK COUNTY.
 The attention of the friends of Freedom in NORFOLK COUNTY is called to the notice of an ANTI-SLAVERY CONVENTION to be held in this county, to commence on Wednesday, the 15th of April next. The place should be immediately selected, and the necessary arrangements made, so that full particulars may be given in the Liberator of next week.

A large number of able and devoted laborers in the cause are in readiness to attend; and it is hoped that immediate preparations will be made for this gathering, and notice forwarded to the office of the Liberator.

LORING MOODY,
General Agent, Mass. A. S. Society.

As the Plymouth County Society voted at its last quarterly meeting, to hold their meeting on Fast Day, (April 2,) it will be necessary to change the time of holding the Norfolk meeting to the 15th April.

LECTURES BY G. B. STEBBINS.
 G. B. STEBBINS, recently from the West, where he has been laboring with great success, will lecture on Slavery in
 Middleboro', Tuesday, March 2
 Plympton, Friday, " 2
 Halifax, Sunday, " 2
 Kingston, Tuesday, " 3
 Duxbury, Thursday, " 4
 The lectures in Duxbury will be in connection with the quarterly meeting of the Plymouth County A. S. Society.

The friends in these towns are requested to make the necessary arrangements, and give extended notices of these meetings.

L. MOODY, Gen'l Ag't, Mass. A. S. S.

AGENCY FUND.
 Subscriptions to the Agency fund, at the quarterly meeting of the Worcester county North Division A. S. Society.

Loiza Jones,	\$0.50	George Miles,	\$4.00
Abby Wyman,	1.00	S. B. Crane,	3.00
Mrs. Hagar,	5.00	Timothy F. Dow,	1.00
Miss Wood,	1.00	Edward R. Carter,	1.00
" "	1.00	John Fennenden,	2.00
Eliza Miles,	1.00	Elisha A. Mirick,	5.00
S. Robinson,	5.00	John A. Mirick,	5.00
S. F. Harrington,	1.00	Benson Bigelow,	3.00
W. Jackson,	1.00	H. W. Carter,	1.00
Alfred Wyman,	3.00	Chandler Crocker,	2.00
Stephen Bartick	30	John White,	5.00
Wm. S. Everett,	5.00	Error,	5.00
	Total		\$45.50

William H. Humphrey, Milbury, \$ 2.00
 Abijah Allen, " 2.00
 Friends in Hingham, 15.00

SPECIAL NOTICE.
 In consequence of my retirement from the Anti-Slavery Office, it becomes expedient and necessary, that all outstanding accounts, relating to the affairs of the Liberator, should be immediately closed. Friends who have such unsettled accounts will allow me to urge this matter upon their notice, and ask for its immediate attention.

All letters in relation to the Office, and the pecuniary concerns of the Liberator, to come in future be addressed to **ROBERT F. WALLCUT**, who will immediately assume the duties of General Agent for the paper.

HENRY W. WILLIAMS.
 Boston, March 10th, 1846.

PUBLIC NOTICE
 Mr. JAMES HORSBY, Practical Phonographist and Verbatim Reporter, from England, avails himself of this opportunity of informing the inhabitants of Boston and its vicinity, that it is his intention to commence Public and Private Classes, for the purpose of teaching the simple, interesting, delightful and instructive art of Phonography, or writing according to sounds. Mr. Horsby comes to this country under the recommendation of Mr. ISAAC FITZMAN of Bath, inventor and founder of the Writing and Printing Reformation, commenced in this country and already prospected by Messrs. Adams & Boyce of Boston, and Mr. H. C. Briggs of Newburyport.

Terms for Tuition—Public classes to contain 40 pupils or upwards. One Dollar each for the course of seven lessons. Private class, containing any number under twenty, Three Dollars. Single individual, Five Dollars.

As all those who are desirous of joining a class are requested to give in their names at any of the following places—Office of the Daily Mail, Chronotype, and at Andrews & Bayly's, 339 Washington Street.

EF Application may be made to the Editor of the Liberator.

D. S. GRANDIN, M. D.,
DENTIST.
 INFORMS his friends and the public, that he will be happy to serve them in all varieties of the Dental Art according to the latest improvements. Dr. G. has had upwards of seventeen years' experience in the business, and will warrant all operations that he is undertaken to be done in a satisfactory manner. Terms will be reasonable.

He and the Graham house, 52 Brattle street.
 March 13.

NOTICE
 ANY one who wishes to obtain the early volume of the Liberator, can have the opportunity to purchase the first eight volumes, now very scarce, neatly bound, and in good order, by applying at 20 Cornhill. March 13.

